



ZION'S HERALD:

PUBLISHED BY

MOORE & PROWSE,

No. 72, MARKET-STREET, BOSTON.

[Entrance two doors from Court-street.]

Edited by BARBER BADGER, to whom Communications, [postage paid] may be addressed.

TERMS.—TWO DOLLARS and 50 CENTS per year. \$1.25 to be paid on receiving the first number of the volume, (the first number after subscribing,) and \$1.25 at the end of six months thereafter.

All the Preachers in the Methodist connection are authorized and requested to act as Agents in obtaining subscribers and receiving payment. Agents are allowed every eleventh copy.

DIVINITY.

AN ESSAY ON ATONEMENT.

BY THE REV. T. HERRITT.

[Continued.]

As some people do not readily see the justice of requiring the same obedience of fallen man, as of man before the fall, nor how a person can be under the law of works and faith at the same time; the following illustration from Baxter may help them upon those points.

"A tenant forfeits his lease to his landlord, by not paying his rents; he runs deeply in debt, and is unable to pay any more rent in future; upon which he is put out of his house and cast into prison: his landlord's son pays for him, takes him out of prison, puts him into the house again, and makes him a new lease in this tenor; that paying only a pepper corn yearly he shall be acquitted both from his debt and all other rent in future, which, by his old lease, was to have been paid; he does not, however, cancel the old lease, but keeps it in his own hands to put in suit against the tenant, if he should refuse to pay the pepper corn. In this case the payment of the pepper corn is imputed to the tenant, as if he had paid the rent of the old lease, and his non-payment of the pepper corn is a breach of both leases; of the old, because though he had forfeited his title to the benefit of it, he could not disannul the duty of it, which was obedience during his life. So that as it is an act of disobedience in general, his non-payment is a further forfeiture of his old lease; but as it is the non-payment of a pepper corn required of him instead of his former rent, so it is a breach of his new lease only. Even so is unbelief a violation of both covenants."

When this illustration is applied to the point in hand, we see mankind in their fallen condition state—Christ interposing and making an atonement for them—taking the covenant of works into his own hands, and instituting the new condition of faith. If they perform this condition, they are exonerated from the rigorous demands of the old; but if they refuse, they are justly punished for the breach of both. This man is not without law to God, but under the law to Christ.

It may be thought that appointing new conditions of salvation is in effect changing the law; but then it should be observed that this does not deliver us from our obligation to the law, and is, in fact nothing more than the appointment that a part, instead of the whole, required by the covenant of works shall be the condition of salvation.

It will be found that every duty required of man, whether it be of the ceremonial or moral kind, whether in the old Testament or the New, is required by the same law, being enacted by the same authority. We make distinctions in the dispensations of the law to ascertain whether it be administered according to the tenor of mercy or justice; that is, whether it be administered by God in character of Mediator, or otherwise. We then absurdly proceed with our distinctions as though they were different laws. The cessation of the anti-mediatorial administration we speak of as the abrogation of the law of works; the Mediatorial administration we make to be a new law, and the change in the conditions of salvation from the whole obedience required by the law, to a part of it, we consider as a release from the whole obligation of the Creator's law.

This whole subject may be summed up in two words, law and gospel. Every thing enjoined by divine authority, whether by Christ or the Father, is to be referred to the law, which is one and no more. There is, indeed, a difference between moral and positive precepts, but none in the authority by which they are enacted, and both may be found either in the Creator's or Mediator's law. The gospel, as contradistinguished from the law, is a revelation of the grace of God to a guilty world through a Mediator, and therefore called good news or glad tidings of great joy. This is the gospel in the proper sense of that word. But we use the word, as indeed the scriptures often do, in a much larger sense, for the whole administration of the law by Christ, because it is administered with grace on the ground of the atonement. When it is so used in the scriptures it is always in a popular way; and we should be careful not to confound things of different natures, as law and gospel, nor under things of

the same nature, as the Creator's law and the Mediator's law. The not observing this distinction in the use of the term gospel, and taking its larger meaning for its proper meaning, has contributed much to that confusion in which this whole subject has been involved. It is this which has led to the idea that the Mediator's law is a different law from that of the Creator. But does it not behave Christ, as a King, to have his law? Yes; and he is a King, both in enacting and administering the law of works.

But is there not a difference between the Creator's law and the Mediator's law? Yes; there is the difference of administration: but there is no difference in the authority by which they are enacted, and of course none in the laws themselves, nor in our obligation of obedience. The question is not, therefore, whether particular duties, as repentance, faith, and the observance of sacraments, belong to the Creator's law, or the Mediator's law, as distinct from each other; but whether they belong to this or that administration of the law. As they are duties enjoined by divine authority, they belong to the law of God which is one; but as they are conditions belonging to the Mediator's administration, they are called gospel conditions.

The difference of administration will answer every purpose of different laws, without involving any absurdities; which different laws will not. Thus if it should be asserted that God requires the same obedience as the condition of salvation now, that he did of Adam before the fall, notwithstanding we have lost the capacity to obey; it would be our duty to urge that, "we are not under that graceless, rewardless, anti-mediatorial administration of the law as a covenant of life; but under the merciful administration of the Mediator, and the mild and practicable conditions required by him in the gospel."

That this was Mr. Wesley's view of the law of works, is evident from his Plain Account of Christian Perfection. Speaking of Christ having put an end to the law of works, he says, "Observe in what sense he has put an end to it, and the difficulty vanishes. Were it not for the abiding merit of his death, and his continual intercession for us, that law would condemn us still. These, therefore we still need for every transgression of it." But what propriety was there in saying, "observe in what sense he has put an end to it," if the repeal were total? or what propriety in talking of the "transgression" of a law that has no existence?

If the question be, what was Wesley's sentiment respecting the law of works? there is the most abundant evidence that he did not admit its repeal, except as a covenant of life. He does indeed often speak of that law "as expiring with Christ," "as abolished by his death," and as being superseded by "another, even the law of faith." But in every place he has the difference in the conditions of salvation, or in the administration of the law, immediately in view; and in no instance does he speak of the law of works in its preceptive sense as repealed; but the contrary.

When he considers the law in its preceptive sense he says to the objector, "The case is not, therefore, as you suppose, that men were once, (before the fall) more obliged to obey God, or work the works of the (Adamic) law, than they are now. This is a supposition you cannot make good. The nature of the covenant of grace gives no ground, no encouragement at all, to set aside any instance or degree of obedience, any part or measure of holiness;" which it would do if the law of works were totally repealed. Accordingly he considers the involuntary deviations of Christians from the law of works, as transgressions which need both atonement and pardon.

Speaking of those who fulfil the law of love as the Mediator's law, he says, "Yet as even in these there is not a full conformity to the perfect (Adamic) law, so the most perfect in love do, on this very account, need the blood of atonement, and may properly for themselves, as well as for their brethren say, 'forgive us our trespasses.'" And he tells us this was the judgment of all our brethren who met at Bristol, (Eng.) in Aug. 1758.

Again, says he, "To explain myself a little more fully on this head, I. Not only sin properly so called, that is, a voluntary transgression of a known law, but sin improperly so called, that is, an involuntary transgression of a divine law, known or unknown, needs the atoning blood."

According to the doctrine here laid down, we have two standards of perfection: one according to the anti-mediatorial administration of the law, which is more elevated; the other according to the mediatorial administration, which is the standard of Christian perfection.

That this was Messrs. Wesley's and Fletcher's view is plain from this, that when they have described perfection according to the "Mediator's law," they consider the short-comings and errors which accompany it, as transgressions of the law of works, requiring both atonement and pardon. On this account, says Wesley, "I never use the phrase, sinless perfection;" and the acute Fletcher never used it without a qualifying epithet, as *evangelical*—"evangelically sinless," was his phrase. And commenting in the sixth volume of his checks upon the Apostle's words, "as many as are of the works of the law are under the curse," he says, "the apostle means the law abstracted from the promises of

grace; for in that case the law immediately becomes the Adamic covenant of works"—plainly showing that we are under the same law with Adam, except as it differs by the promises of grace, or the administration of Jesus Christ.

When, therefore, Fletcher contends that mankind are under the "Mediator's law," a "milder law," &c. he must be understood with reference to the new and practical conditions of salvation under the Mediatorial administration of the law, and not as implying the repeal of the law of works. Indeed he intimates that this is his meaning when he speaks of the "mediatorial," and the "anti-mediatorial law."

If any wish for further information upon this subject they may consult Mr. Wesley's sermons entitled "The origin, nature, &c. of the law," and "The law established through faith," as also his edition of Baxter's "Aphorisms of Justification," an extract from which follows:

Prop. ix. "Therefore we must not plead the repeal of the law for our justification; but must refer it to our surety, who by the value and efficacy of his own offering and merits, doth continually satisfy."

"You must here distinguish betwixt

"1. The repealing of the law and the relaxing of it. 2. Between a dispensation absolute and respective. 3. Between the alteration of the law, and the alteration of the subjects relating to it. 4. Between a discharge conditional, with a suspension of execution, and a discharge absolute: and so I resolve the question thus:

"1. The law of works is not abrogated or repealed, but dispensed with, or relaxed. A dispensation is, (as Grotius defineth it) an act of a superior, whereby the obligation of a law in force is taken away, as to certain persons and things.

"2. This dispensation is not total or absolute, but respective. For, 1. Though it dispense with the rigorous execution, yet not with every degree of execution. 2. Though the law be dispensed with, as it containeth the proper subjects of the penalty, viz. the parties offending, and the circumstances of duration, &c. yet in regard of the mere penalty, abstracted from person and circumstances, it was not dispensed with: for to Christ it is not dispensed with; his satisfaction was by paying the full value.

"3. Though by this dispensation freedom may be as full as upon a repeal; yet the alteration is not made in the law, but in our relation to the law.

"4. So far as the law is dispensed with to all, as to suspend the rigorous execution for a time, and discharge conditional procured and granted them; but an absolute discharge is granted to none in this life. For even when we do perform the condition" (of the New Covenant) "yet still the discharge remains conditional, till we have quite finished our performance. For it is not one instantaneous act of believing which shall quite discharge us; but a continued faith. No longer are we discharged than we are believers. And when the condition is not performed, the law is still in force, and shall be executed upon the offender himself.

"I speak nothing in all this of the directive use of the moral law to believers, but how far the law is yet in force, even as it is a covenant of works; because an utter repeal of it in this sense is so commonly, but inconsiderately asserted."

[TO BE CONCLUDED IN OUR NEXT.]

BENEDICT'S HISTORY OF ALL RELIGIONS.

From a cursory attention to this work, we are of opinion that it has the decided preference to any of the kind, which we have seen. The following extract from the author's Concluding Reflections, discovers that he has paid much attention to the subject of his book, and that his information is extensive and his feelings candid.

Ch. Secretary.

The peculiarities of the different denominations. All parties of Christians have something upon which they value themselves, and in which they take peculiar satisfaction and delight; on the other hand they all see something in others which excites their pity, their censure, or disgust; and more than all that, most of them see many things among themselves, which they laugh at and condemn.

The Greeks have their Patriarchs, their Chrysostom and Basil, their liturgy of very high antiquity, and their very ancient church.

The Roman Catholics have their Popes and Cardinals, their regular Episcopal Apostolical succession, their long list of Prelates and ecclesiastical dignitaries, their Bellarmine and Bossuet, their Massilons and Cambrays, their Xaviers, their Propaganda and their Vatican, their Council of Trent, their immense establishment and their ancient Apostolical church.

The Lutherans have their Luther and Melancthon, and a long list of very eminent men, and the oldest and largest body of Protestants, which they delight to denominate the Lutheran evangelical church.

The Church of England has its Gridleys and Cranmers, its Tillotsons and Leightons; it boasts also of a well organized ecclesiastical hierarchy and a most excellent Liturgy.

The Presbyterians have their Calvin and their Knox, their Westminster confessions, their learned ministry, and their orthodox church.

The Independents contemplate with delight the great plainness and simplicity of their Ecclesiastical regimen, the unwearied assiduity of their ministers, and the substantial piety of their community; they have also their Owen and How, their Watts and Doddridge.

The Congregationalists dwell with delight on the piety and eminence of their forefathers, their flourishing colleges and seminaries, the learning of their ministry, and the religious intelligence of their community.

The Baptists have their Gill and Gale, their scripture mode and their great increase.

The Methodists delight to dwell upon the names of Wesley and Asbury, and to describe the ardent zeal, and growing numbers of their community.

The Moravians have their Hurnhut and their Zinzendorf, their patience and perseverance, their missionary zeal and their great success.

The Quakers dwell with satisfaction upon the names of Fox, Barclay and Penn; upon their plainness of speech and dress, their abhorrence of war and bloodshed, and upon the opposition they have met with from the world, and the inflexible integrity of their members.

The Universalists delight to expatiate on their extended views of the mercy of God and the rapid spread of their opinions.

The New Jerusalem church has its Swedenborg and his celestial mysteries, their important discoveries in theology, and their intimate acquaintance with the invisible world.

And the Millennial church has its mother Ann, and the new dispensation, its virgin life, and its cross bearing religion.

Other denominations pity the ignorance and the idolatrous superstitions of the Roman Catholics; while they in return look with compassion and disgust on the heresies and schisms, the strifes and divisions among the different parties of Protestants. A Protestant thinks with horror on acknowledging the Pope as the head of the church; on the other hand, a Roman Catholic said to the author—We indeed are Episcopalians, but we do not wish to be associated with the Parliamentary church of England, with her worldly head, and her secularised hierarchy.

Other denominations pity the cold inconvenient submersion of the Baptists; while the Baptists in their turn censure and reject what they consider the insufficient modes of others.

The Methodists cannot endure the cold, heartless and unaffected religion of neighbors; while others as severely blame the irregular and intemperate sallies of their zeal.

The Quakers condemn with great severity the pomp and parade, the fashions and ceremonies of the rest of the world; while the plainness and preciseness, the stiff and unbending adherence to their own peculiar forms and opinions, are equally offensive to other denominations.

The similarity among different denominations.

With nearly all the denominations in our country, I have formed an intimate acquaintance; I have been with them in public and in private, I have united with them in their family devotions and in their public worship, and have been struck with the similarity which is every where to be observed among them; in their vestments, their habits, their persons and religion. They are nourished by the same kind of natural aliment, and the same gospel is their spiritual food; they have the same Bible for their guide; they look to the same Spirit to enlighten them, they trust for salvation in the same Redeemer, they believe in the same Jehovah, and among them all is a redeemed people who now constitute the Church, the body of Christ, who will ere long arrive to those happy realms where no difference of denomination shall be known, where no prejudice nor party shall prevent the harmony and fellowship of the saints, where no heard bearing interdicts established in mistake, and nourished by tradition, shall thwart, enfeeble or destroy the tenderest sympathies of Christian piety and brotherly affection among the members of the same spiritual body, and heirs of the same heavenly inheritance.

Such is the sameness among Christians, that it is often difficult in passing among them promiscuously, to remember to what denominations they belong; this is remarkably the case with respect to the Independents, Presbyterians, Congregationalists, and Baptists, and more especially among all, among those of Scottish descent.

And although we have to lament the present divided state of the Christian world, yet there is more union of feeling and interest; more knowledge of each others affairs; more sympathy for each others trials and afflictions; and more satisfaction in each others prosperity and happiness, than is generally supposed, or than the author was aware of, till he went among the different denominations, and learnt from actual observation these interesting facts. While many indeed are narrow and bigoted, and shut up in the shell of their own party, many others are open and liberal in their feelings, and are willing to renounce the *caste* of denominations as far as it can be consistently done. And the more Christians become acquainted with each other, and the more they see of the world, the more this disposition prevails. They find no difficulty in being established in their own principles, and still maintaining a friendly intercourse with others.

While the members of some of the great national Churches and ecclesiastical establishments, like haughty lords look down with denominational pride and bigoted hauteur upon small despised communities, others again, like the generous and noble hearted among the rich and great, make much more account of the small and scanty possessions of their neighbors than they themselves suppose. I have often been surprised to hear Catholics and Churchmen converse with so much knowledge on the concerns of minor sects, and manifest such an interest in those small operations, which the parties themselves supposed were scarcely known beyond the bounds of their own circumscribed communities.

BIOGRAPHICAL.

CHARACTER OF WHITEFIELD.

"George Whitefield was son of an inn-keeper at Gloucester. From his early youth he had received deep impressions of religion; and he had carried with him to the university of Oxford, a seriousness of mind very uncommon. He began his active career even before he was in orders, visiting the prisons and instructing the poor.—Bishop Benson was so delighted with his early piety, that he ordained him at the age of twenty-one. And his first essay was a striking specimen of his future popularity, being heard with uncommon and awakened concern. His person was manly, and grew large, as he advanced in years; his voice was remarkably musical, and capable of the most various intonations, with a natural eloquence, too singular not to command the most profound attention. His manner was often highly graceful and oratorical; and though a cast in his eye, strongly marked, prevented that vivid impression which that organ is peculiarly suited to make; yet no man with such a disadvantage ever looked with a stronger sensibility: and after the second hearing the defect was forgotten. Never man possessed a greater command of the human passions or better knew the way to the consciences of his hearers; he had arrows in his quivers, that himself only knew how to sharpen. His literary attainments were moderate, though not defective, in the learned languages; but his thorough acquaintance with the scriptures, and the peculiar art of introducing and illustrating every subject he treated, not only won the ear to listen, but left an impression on the mind never to be effaced. His labors in both hemispheres were immense; his courage undaunted; his zeal unquenchable; he felt a martyr to his work. The violence of his exertions often shook his constitution, whilst the more placid Wesley, with equal constancy of preaching, preserved his health to fourscore and upwards, unimpaired. Perhaps no man since the days of St. Paul, not even Luther himself, was ever personally blest to the call and conversion of so many souls from darkness to light, and from the power of satan unto God, as George Whitefield. The immense collections he made for charitable purposes sharpened the tongue of slander. Time hath affixed the seal of integrity to all his proceedings. He was reviled for his unguarded expressions, and some enthusiastic flights; but he disarmed his enemies by ingenious acknowledgment and correction of his mistakes. How a youth, surrounded with such popularity, and conscious of his own powers, was preserved from hatching the old serpent's egg, laid in every human heart, is wonderful. The keen eye of malevolence was upon him, ready to seize occasion against him, or to make it; and it is a proof of no inconsiderable excellence, where so many watched for his halting, that amidst the most virulent abuse, so little could be found justly to accuse him. They who knew him best must witness how holily and unblamably he had his conversation in the world. Indeed, he was so taken up with the unwearied labors of his ministry, in preaching, religious exercises, and advice to those who were daily applying to him, that he had sometimes scarcely leisure for necessary food. The very things for which he was abused, he esteemed his glory; and resolved to spend and be spent in the service of the souls for whom Christ died.

In his preaching he sometimes pushed the ludicrous to the debasement of the dignity of the sacred ministry. He told a story so well, that it seduced him occasionally to pursue a vein of humor, more suited to excite risibility than to awaken seriousness; though some impressive truth always closed the relation.

"He too frequently indulged in censures on the clergy, which, however just they might be, seemed the effect of resentment, and would rather tend to exasperate than conciliate their attention. Yet, it is well known he was remarkably kind spirited, and averse to controversy and its bitterness; and his most intimate friends will bear me witness, that his temper was as amiable, and his conversation as singularly cheerful, as his piety was deep and sincere.

"On the whole, as a man, as a Christian, as a minister, we shall not, I fear, look upon him like again speedily. After passing through evil report and good report, during more than thirty years of incessant labor, he entered into his rest in America, which had been peculiarly benefited by his visits; having crossed the Atlantic 13 times, to preach the everlasting gospel, with the power of the Holy Ghost sent down from heaven. Whatever ignorance of his real character, the fatality of prejudice, or the intolerance of

pride may have suggested, the day is coming when his great Master will condemn every tongue that hath risen up against him, and say, in the presence of men and angels, 'Well done, good and faithful servant! enter thou into the joy of the Lord.'

CAUSE OF MISSIONS.

From the Methodist Magazine.
AN ADDRESS

Delivered at the Anniversary meeting of the South Carolina Conference Missionary Society, in Charleston, January, 1824, by the Rev. STEPHEN OLIN.

MR. PRESIDENT,
At the request of your Board of Managers, I rise to second my beloved brother who preceded me, in asking for an expression of your gratitude to the generous patrons of your Society.—Stranger as I am to your respected body, for this occasion first introduced me to your acquaintance, and to your cause, for it was but yesterday that I began to love the religion whose blessings you are laboring to diffuse, it were better perhaps, that I had declined their invitation altogether, and rendered back, that it might be committed to able hands, an appointment which indeed calls forth my warmest thanks, but which far surpasses my highest faculties. But I thought Sir, that from this holiest cause upon which Christianity is expending its treasures and its prayers, I was not at liberty to withhold even my feeble assistance—that however, on other occasions, youth and inexperience might plead an apology, and diffidence become me well on the present, neutrality would be guilt, and silence treachery. I thought too, since your reliance is less upon human efforts than heavenly aid, it would minister encouragement to be assured that even the humblest believer commands your purpose, and prays for your success. And I rejoice to know that if your advocate is weak, your cause is strong. If the untutored hand which presumes to touch the ark shall tremble, the sacred repository of the Covenant and the manna, the abode of the glorious Shekinah shall still move securely and triumphantly on.

There was a time, within the memory of many who hear me, when the defender of the Missionary cause had a most difficult part to perform—clad, as he might be, in all the preparation of learning, eloquence and piety. He indeed appealed to the believing soul with the cogency of resistless argument, but faith has never been the genius of mankind, and history furnished no authorities, and experience no facts, sufficient to convince a skeptical world. The force of the apostolic example was lost in the lapse of many centuries. What was enjoined by the Redeemer upon his primitive followers, was thought inapplicable to the circumstances of modern times, and the plainest declarations of the Bible, at least in one instance, exercised no controlling influence over the human understanding. It was in vain that the Missionary appealed, in vindication of his character and his conduct, to the law and to the testimony where it is written, 'I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for a possession,' and to the gospel, where it is commanded, 'go into all the world and preach the gospel to every creature.' It was in vain he contended that these were 'words of truth and soberness,' promises to be fulfilled and precepts to be obeyed, nor the visions of enthusiasm, nor the mere pigments of imagination, employed, in virtue of poetic licence, to round off a period and swell the glowing numbers of prophetic song. These reasonings, prevalent indeed with a humble few, to whom the gospel had proved 'the power of God unto salvation,' were lost upon the unbelieving multitude, for they were destitute of that spiritual sense to which alone such truths can successfully address themselves. The wise and the speculative deigned but a transient and a scornful glance to Missionary pretensions. Enough however they saw to call forth their contempt and their opposition. It was a wild and visionary scheme, an empty bubble, a nine day's wonder, just fitted to cater to the greedy appetite of fanciful credulity, destined perhaps to add another slumbering folio to the stupid legends of saintly vagaries, then to pass away and be forgotten, with Knight-errantry and the Crusades, and all the nameless follies which have disgraced the Church and disturbed the world. Against the mustered and sullen array of prejudice and ignorance and bigotry and sin, the earlier Missionaries, throwing themselves upon the resources of a 'faith that works by love,' rushed into the field of actual demonstration, to test their slandered theory in watchfulness, and toils, and sufferings. And besides the attainment of their holy purpose, the spread of the gospel and the salvation of souls, they have gained another point, collateral indeed, and inferior to the main object, but of singular importance to the future success of their cause. They have furnished weapons with which the weakest of their friends may fearlessly combat with the stoutest and the boldest of their foes. They have raised the trophies of their victory upon the falling prejudices of the world, and won an honorable place, in the annals of the age, for the record of their doings. Our arguments, as the advocates of Missions, are no longer addressed exclusively to the faith of a Christian. They are all addressed to the reason of a man. Our appeal is no longer to promises, and to the visions of prophecy, but to the performance and the details of authentic history. In order to lead the disciple of a cautious philosophy into a willing subservience to our benevolent purposes, we do not ask him to depart, by one iota, from all the strictness of his reasoning habits, nor, for a single moment, to depose his understanding from maintaining over the whole investigation, the dominion of a jealous and a watchful superintendence. We only ask him to remain true to his own admired masters, and apply to the subject of Missions, those sober rules of judging by which he is guided in the pursuits of his own favorite sciences. As the enlightened philosopher would not attempt to establish the doctrines of Copernicus, by confuting, one by one, the puerile objections by which the unlettered ignorance is persuaded that the earth is plane and not a globe, but by appealing directly to its frequent circumnavigation, its circular shadow and all the phenomena by which

its sphericity is so conclusively demonstrated; so to these notable arguments against Missions that 'God made all nations and gave them such religion as he pleased,' that 'the heathen are contented, and ought not to be disturbed, are prejudiced, and cannot be converted,' that 'without Christianity, Greece was polished, Rome powerful, and China populous.' To these and the whole kindred host of objections, so well known at the present day, we pretend not to reply, either by denying truisms or by laboring to disprove what has no connexion with the subject. We only ask of our opposers to step a little aside from the bewildering mists of their speculations, to brush away the dust of controversy that obscures their vision, and then just open both their eyes, and go along with us, not to hear what may be said, but to see what has been done. Our appeal is from slander and misconception and idle declamation, even to the very field of Missionary toil and the exploits of Missionary prowess; to Africa, where the Hottentot believes, and the Caffir prays; to Asia, where the gospel utters its redeeming voice in thirty languages, and where the stubborn prejudices and grim idolatries of uncounted centuries, are melting away before the patience of Missionary labors and the fervency of Missionary zeal; to the islands of the Pacific, where, in the energetic language of prophecy, a nation has been born in a day, kings and queens have become the nursing fathers and mothers of the Church, and Christianity & civilization are shedding their consociated blessings upon regenerated thousands; to the Greenland and the Esquimaux, once more, savage than their own bleak hills and the cliffs on their ice bound shores, now adorned with all the graceful lineaments of the gospel; to the West Indies, where thirty thousand of the sons of Ham are interceding with the God of justice in behalf of the guilty men who tore them from their native home and consigned them to bondage. Our appeal is to the islands of every sea and the inhabitants of every land; to the heaven of truth which is working its healing miracles in noiseless secrecy, and to those fields of moral beauty which from the dreary waste of surrounding sin, are every where sending up a fragrance grateful to rejoicing heaven, and like the circlets on a summer's lake, when agitated by a falling shower, are extending their borders and enlarging their dimensions, till each shall be lost in one vast circumference of light and life that shall gird the earth around, and grasp, in its ample embrace, the universal family of man.

Such are the proofs on which we rely to vindicate the Missionary cause from the foul charge of extravagance and folly and worthlessness with which it has been aspersed; proofs so amazing and stupendous, that the mind is lost and overwhelmed in their contemplation. In kind our reasoning is precisely such as guided Bacon, Newton and Locke, in their inquiries, and planted the modern philosophy upon that solid foundation where it now reposes. Should any, regarding more the shade than the light of the picture, looking rather to what is still wanting, than to what is already accomplished, be dissatisfied, and think that near fifty thousand converts, made by the labors of less than 500 Missionaries, is an insufficient result; we answer, that the friends of Missions do not plead their past successes as an apology for indolence and repose, but in justification of still larger anticipations and still mightier efforts. Their motto is that of a conquering hero who considers nothing finished whilst any thing remains to be done, and to day, they present themselves before a Christian public, to solicit from their charity, the means of advancing with accelerated energies, to the full accomplishment of their holy purposes.

But, Sir, by a strange fatality that seems to hang over all our attempts to conciliate the regards of this cavilling age, these very arguments, which we have alleged in defence of our cause, are perverted into topics of reproach and crimination. The ground of the attack has been shifted, and we are no longer blamed for performing too little, but for attempting too much. The enemies of Missions, after having been demonstrated out of their skepticism by history and fact, are now seeking to hide their blushes and continue their hostility, under the winning forms of patriotism and philanthropy. What was formerly ridiculed as foolish is now denounced as expensive; and no sooner is it attempted to raise a few hundred dollars to build a cabin and pay a school master to instruct the heathen, than the wise and prudent of this world are seized with alarming apprehensions of the poverty, which is about to overspread the land, and the national bankruptcy that must ensue from such ruinous drains of specie, and such thriftless investments of capital. The sage politician sees visions of conquering navies and replenished armories; of effective canals by which wealth and prosperity might be made to circulate through all the regions of this wide-spreading empire; of impregnable fortresses whose guns and battlements might frown defiance to hostile invasion, upon every promontory, from Florida to Maine.

It has been shrewdly discovered that charity begins at home, and they, who, to say the least of them, were never more sharp-sighted than their neighbors in looking for scenes of human woe, have announced, that it is from the beeching objects of unheeded wretchedness, that through our own streets and beside our own doors, we are turning away the streams of our benevolence to be wasted in foreign lands.—When all the poor of our own country shall be well fed and clothed and instructed; when every neighborhood shall be completely supplied with schools and churches; when there shall be no more suffering to be alleviated, nor ignorance to be instructed, nor sinners to be converted, then we are assured it will be time enough to look abroad in quest of objects for our surplus munificence.

Standing as I do before the members of a Missionary Society, who are chiefly known to the public for the part they have shared, as members of another association, in those unexampled sufferings and successes in the cause of Christian philanthropy which the religious world has been admiring for more than half a century, it might be thought indecorous, and it would surely be unnecessary, for me to speak of the victorious comparison they might sustain, with any other set of men under heaven, in those home charities of which the enemies of Missions seem disposed to arrogate the exclusive honors. They may safe-

ly appear in vindication of their claims, to the improvement in public morals, which their labors have achieved; to 'the solitary places made glad for them, and the deserts made to rejoice and blossom as the rose.' Or if these should withhold their testimony, and the stones should not utter a justifying and an approving voice, 'their witness is in heaven and their record on high,' and they will cheerfully wait for the great day of eternity to reveal, before the assembled families of the earth, the strength and the worth of that charity which published a free salvation in their populous dwelling places, and bore its gracious messages into the wilderness along with the earliest footsteps of the most adventurous emigration; which through all that was hazardous in the most disastrous climates, and all that was repulsive in the most loathsome forms of depravity, wherever a sinner could be found, brought to his relief, a man of sympathy and of prayer.

In such a comparison, Sir, I am confident, your Society would have nothing to fear. Others too, might come in for their share of approbation, and I am far from believing that hostility to Missions always springs from a pernicious spirit, or an unfeeling heart, although I have yet to learn that it is infallibly auspicious of the opposite dispositions. It is quite a possible case, that the man who shuts his ears to the Macedonian cry of perishing heathens abroad, may yet be unable to resist the vociferous importunity of rags and wretchedness before his eyes; and charity demands that this solicitude for the temporal comfort of his species should be taken, as far as it will go, in offset against his stupid indifference to the salvation of their souls. For me, I would rejoice to see these proofs of good nature and good feeling multiplied more and more, till the last of my doubts and the last of my prejudices were removed. O! I would gladly follow these disciples of a new Christianity, who transpose the terms of an Apostolic injunction, and walk by sight and not by faith, to the scenes of their brightest display; to sick men's beds where they administer relief; to the Negro's cabin, where they pour instruction into his darkened soul, and guide his untutored prayers to a throne of mercy; or to where the beams of approving Heaven smile upon the lovely proportions of some hallowed asylum which gives shelter to the orphan beneficiaries of their compassion or their piety. Upon these honorable exhibitions of manly sympathy and Christian charity, would I found the most delightful anticipations. In such an auspicious moment, when his hands were engaged in a work of righteousness, and tender mercy held all the keys of his soul, I would not fear to approach the deadliest foe of Missions upon a Missionary errand. I would spread before him the claims of so Godlike a charity, that his Missionary aspect should be forgotten altogether in its benevolent object. To his heart and his heart, I would address such a message as should kindle into so bright a flame, his love of mercy, that upon it, as a holy altar, his hatred to Missions should be wholly consumed. In a word, I would present to his justice and his generosity, the object of your high solicitude, the Creek Mission, which associates, in its character, whatever should ally to its interests, the humanity, the patriotism and the piety of those who hear me.

[TO BE CONCLUDED IN OUR NEXT.]

Zion's Herald.

BOSTON: WEDNESDAY, AUGUST 18.

RELIGION...THE PASSIONS.

It is remarkably characteristic of some of the religious periodical publications of the day, that in their accounts of religious revivals, they consider a want of every thing like passion, the best recommendation of the work to the attention of the Christian public. What the authors of these accounts intend by such representations, is it difficult precisely to say. They must, however, know, that there are what are denominated revivals of religion, and prove to be such by the subsequent fruits they produce, which, notwithstanding, are strongly tinged with what some are pleased to call passion. I would be more charitable than to suppose they intend to brand every religious excitement as wild-fire and passion, that does not exactly comport with their definition of a genuine revival of religion. But are not such representations, or rather misrepresentations, calculated to create suspicion, that their authors aim to prejudice the public mind against revivals of religion that are marked more or less with passion, as methodical delusion?

It is important that the public opinion be corrected in regard to this subject; for every person ought to know, that from the nature of things the passions must take a part in all genuine revivals of religion, and that that is falsely called religion, with which the passions have no concern.

Religion was originally designed for a creature partly compounded of passions; and shall it be deemed unsuitable for it to effect its intended purpose? When we consider the nature of religion, the interesting subjects upon which it treats, and the nature of those beings whom it addresses, it would seem preposterous to exclude the passions from the subject. What is religion but a passion of holy love to God, leading all the powers of the soul to ardent, constant obedience to His commands? And can a rational creature have this holy passion raised too high, when his benevolent Creator is its object? And what are those awful subjects with which religion is conversant? They are the fall and its consequences, the atonement and its blessed effects, death and judgment, heaven and hell. These momentous subjects not only commend themselves to the understanding and conscience, but are calculated powerfully to assail the passions. What man can candidly reflect that, as an impenitent sinner, he is exposed to the wrath of God, and not be 'moved with fear?' Who, though conscious of guilt and exposure, can contemplate the provision made in the gospel for the pardon of the guilty, without being inspired with hope? And who can view himself as a brand plucked from the burning, a sinner saved by grace, and not feel the constraining obligation to 'love much'?

To be consistent, those who disclaim the idea of any thing like passionate excitement in religion, ought to address themselves to stocks and

stones, and then it may be expected the impression produced will be in exact accordance with their doctrine. But how can professed ministers of the gospel consistently address subjects calculated in their own view to move the passions, to creatures partly compounded of passion, without expecting to see them agitated? When an effort is made with a profound intention to excite fear, to cause the guilty sinner to tremble and cry to God for help, shall it be surprising if the effort proves successful? And shall the very one who has made this exertion to produce fear in the sinner, be the first to stamp a revival as genuine, merely because no passion has marked it? But when we come thoroughly to investigate this subject, it will appear, that those who precipitately brand all revivals of religion as spurious, which partake in any degree of passion, are condemning their own cause. It ought to be particularly noticed, that a strong excitement of the passions in a season of religious awakening, is not peculiar to Baptists or Methodists, but is to be found also among the Congregationalists and Presbyterians. And who would suppose, that with a knowledge of the character of those divine awakenings which honored the early history of New-England, any real friend to revivals of religion could speak so dimly of them, as mere excitations of passion, as some are in the habit of doing. That man is made up of an animal and rational nature, no one can doubt; and so long as they continue united, there must be a reciprocal operation of one upon the other. But who will presume to be so exact in his calculations, as to say precisely when the emotions of such a creature are purely and exclusively animal? It would seem, according to the doctrine of some, that true religion can be possessed by none but disembodied spirits. For, if to have any mixture of animal passion be an objection to religion, there certainly can be none so long as the soul and body are united. Why then is the time in which for men to obtain religion limited to this life, and not rather referred to that state in which there can be no mixture of animal passion? The reason is obvious, it is not the soul exclusively that is concerned in religion, the animal nature must have a part; hence the Apostle speaks of glorifying God in our 'body and spirit,' and prays God to sanctify believers in 'soul, body, and spirit.' Now, if both the animal and rational natures are necessarily concerned in religion, then there can be no true religion without a greater or less excitement of the animal passions.

As every thing which constitutes man is concerned in religion, it cannot be more extravagant to exclude one essential constituent than another. But if the passions are excluded, why not also exclude reason? And upon this principle, there can be no being in the universe that is compounded of animal and rational nature, to whom the religion of the Bible is suited. How clearly then, does the doctrine that disclaims all animal excitement in religion, hurry all pure religion out of the world! Nor should it be thought strange, if those who support this theory and practice upon it, should witness its deadly effects in the extinction of vital godliness in themselves and all who come under its influence.

The doctrine that excludes all animal excitement from religion, is too absurd to have originated in any but a stoic. It is unknown in the Bible. Religion, in every stage, is there found to have affected the human passions. If we advert to its commencement, with what agitation of the passions has this been marked? Witness the memorable day of pentecost. Who can suppose that Peter's audience could be 'pricked in their heart,' and be so alarmed of their condition, as to exclaim, 'Men and brethren what shall we do?' and feel no excitement of passion? And who can have the audacity to say that this was mere animal excitement, when, in the same connection it is declared, that they 'gladly received the word, were baptized, added to the number of the faithful, and continued stedfastly in the apostle's doctrine and fellowship? All which are blessed fruits of a genuine revival of religion. If we mark the progress of religion, it will be found not to have lost its influence over the passions, while it was ever consistent with reason. Says St. Paul, 'The love of Christ constraineth us,' i. e. bears us away, like a ship under press of sail. Hence, I conclude the Apostle was not under the stupefying influence of the stoical doctrine, that the passions have no concern with religion, much less was he its advocate. While we are anxious to have our understandings informed, may we be equally desirous to enlist our passions on the part of God, not fearing, much less joining issue with those who ridicule every thing in religion that has the appearance of passion, as enthusiastic extravagance.

REVIVALS OF RELIGION.

A most gracious revival of religion has been experienced in Salem, Washington county, N. Y. since January last. About two hundred new converts have made public profession of their faith, and for the first time approached the table of the Lord. Of these, 149 united themselves with the Presbyterian church under the Pastoral care of the Rev. Mr. Tomb, and about 50 with the Associate Reformed Church, under the Rev. Dr. Prouffitt. In the latter 15, and in the former 60 adults received the ordinance of Christian Baptism. A more solemn and affecting scene was never witnessed in Salem. Among these subjects of Divine Grace were some of all ages, from the child just entering upon his teens, to the grey headed pilgrim of three-score years and ten. Grand parents, children, and grand children—three generations, came forward at once, to dedicate themselves to the Lord, and receive the seals of his covenant.

At Amelia, Va., the Columbian Star states, that a revival commenced in July or August of last year. About 80 persons have been admitted to the church, as the fruits of the good work, and many are still inquiring the way, and crying, 'What shall we do to be saved?'

At Winthrop, Me. there has recently been a powerful revival of religion. Respecting this revival, the Rev. Phineas Bond writes as follows:—

'This work bore down all opposition. The principles of the Moralists, Universalists, &c. were no more before the Spirit of God than dry stub-

ble before the flames. The number of hopeful converts is sixty six. Thirty one of this number were males, thirty-five females, and fifteen were heads of families. The work is still progressing and spreading. Among the subjects of it, some were strict moralists. One man thought at first that he had done so many good deeds, that he could not submit to acknowledge that he had done nothing acceptable to God. However, his convictions were pungent, and he almost despaired of forgiveness on account of the greatness of his sins. He was led however to commit himself to God, and found peace. Some of the subjects of this work were professedly Universalists. One man who had imbibed their sentiments 20 years before, was led to see that he was building on the sand—he is now a member of the church. One who had advocated the cause of Universalism, was so enraged against the truth, that at an evening meeting, he openly opposed the doctrine which was delivered, and said with an audible voice, 'Thou art in the Bible.' But he felt before he reached home, that he was not competent to contend with Jehovah, and had not an arm to threaten like him. He has since indulged a hope in the pardoning mercy of God. Another young man who had endeavored to persuade himself that the system of Universalism was true, was arrested. At an evening meeting he rose and said, 'My friends, doubtless you all know what I have tried to believe for some time past; but now I tell you if I had been left to believe it, it would have proved the eternal damnation of my soul.'

Methodist Mission at Grand River.—A letter from the Rev. Thomas Demorest, to the Corresponding Secretary, dated Esquimaux, head of Lake Ontario, Upper Canada, March 20, 1824, states that Mr. Heyland, and himself, have established preaching places in that country to the number of thirty, which each of them attend once in four weeks, so that the inhabitants of less townships hear preaching every two weeks.—Their circuit is 300 miles. The readiness of the people to hear, and their friendship and gratitude, are highly pleasing to the Missionaries. In Caledon are 3 congregations, two of Scotch, and one of German. The lowland Scotch congregation consists of about 10 families. 'These,' says Mr. D. 'understand the English, and are remarkable not only for their careful observance of the Lord's day, and a strict attendance on the hour of preaching; but also for measuring the substance of their sermon, and then repeating it to their families and friends on their return home.' A practice this, to which they are said to have been accustomed in their native country. A circumstance in confirmation of the above I had lately an occasion to remark. I called at the door of a cabin, and said to a woman do you attend the preaching to-day? 'No,' said she, my husband is gone from home, and can't leave my children. But when I can't attend, my neighbor is so kind as to relate to me the substance of the sermon on his return from the preaching. The preacher in addressing such a people is not a little encouraged in his labors, being assured that his instructions will not be forgotten by his hearers, on their leaving the place of worship.

In Woolwich, on the falls of the Grand River four families, four years since, commenced a settlement, from the city of London. It now consists of ten families. In this place, they never heard a sermon till Mr. Demorest's visit, this last December. Sabbath schools are commenced; late appearances are encouraging; and fervent prayers are made that a blessing may attend the word of grace preached. The expenses of the Mission this year will be about 10 dollars, the people supplying the wants of the laborer.

In so large a circuit, through new and incomplete settlements, it cannot be expected that the Missionaries should have large congregations. Nor do they find it so agreeable to ride many miles, through the wilderness, to visit a few, as they do to labor in the villages. 'But what,' says Mr. Demorest, 'we witness the joy and friendship of the people and their eagerness to hear the word preached, we are recompensed for our toil. Here females have travelled to preaching 3 or 4 miles on foot, through the woods, bearing young children in their arms; desirous are they of attending the means of grace.'

The Fourth of July was celebrated in Cincinnati, Ohio, by more than thirteen hundred children of the Sabbath Schools, who formed a procession, which was preceded by a number of citizens. The larger scholars bore the standards of their respective schools, and the whole body, after marching through some of the principal streets, heard in the First Presbyterian Church, an Address from the Rev. Mr. Wilson.

RELIGIOUS CHARITIES.

The Treasurer of the Missionary Society of the Methodist Episcopal Church acknowledges the receipt of \$869 52 in the months of May and June.

The United Foreign Mission Society of New York, received in the month of June, \$107 60 cents.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges in the Aug. Herald the receipt of \$279 71—besides \$317 18 in legacies, and several donations in clothing.—From the 13th of May to the 12th of June, the donations to this Society amounted to \$4676 31.

The American Society for Meliorating the condition of the Jews received in the months of May and June \$2211 85.

The American Education Society, in the months of June and July, received \$1199 71.

CAMP-MEETING APPOINTMENT.

A Camp-Meeting will be held in Lisbon (formerly Concord) in Grafton county, N. H. commencing the 7th of September next.—The Preachers of the New-Hampshire District, and all others who can, conveniently, are requested to attend.

A view of our acts as a Church, are some forty sentiments of great value, and some of our friends and loved ones have increased our most sanguine hopes. The Canadian, Lawrence, to the west. Perseus of opposition, enthusiasm, has been generated. Our friends, by the way, are numerous, and our opponents are few. We can write—while the capacity, usefulness, has increased in an enormous and lug column, for nearly crowded. Missions, among us, and we now carry the glad tidings of the gospel to the children. Already, we are surrounded with the abundance of the work, and the work is increasing. A C. There is no godliness in the promise of the time to come. M. Then clearly show, they have great power, their number. Thomas Mann, an on the river. During, the Waterman, liberty to the people. Religious institutions, to his father, five, he became the church Missionary. London Missionary, some Missionaries, Evangelical, religious Tract, British & Foreign, London Female, fields benevolent, the Lyng-in, suffering poor, on their own, Wesleyan Mission, Bethel Union, religion among, charity School, Tower, over Ward, which he was. How costly, nations in toil, years, as much, suffering on the difference? He therefore made, fulfil the lusts of. Awful instance, of the name of, with a person, near Beaulieu, attention of the, his landlady told, to quitting her, he exclaimed, me dead, if I, The words were, man dropped, without a struggle, occurred on the, Mrs. Jones, he, Friends.—Salu. From the, A Maid of, James, in his, publicans, has, ed the highest, than mere justice, their fortitude, cheerfulness, we have consid, period as a de, patriots of Spar, The following, Emily Geiger, before Lord R, passed Broad R, order for Gen, Join him, that, new divided his, women in that p, undertake so, passed through, tories, who, on, their hands in, Emily Geiger p, proposed to a, both surprised, sal. He accom, and at the m, verbally, to be, Emily was you, on the way, w, she was mount, on the second, by Lord R, tion of Green, untruth witho, confined to a, had the moder, for an old tory, Emily was not, she ate up, rivid, and up, found of a s.

MISCELLANEOUS SELECTIONS.

From the Methodist Recorder.

A view of our present circumstances and prospects as a Church, contrasted with what they were some forty years ago, cannot fail to awaken sentiments of gratitude to God, and impart feelings of exultation to the bosom of every friend and lover of Methodism. Our numbers have increased beyond the calculation of our most sanguine friends. Our borders have been extended from the shores of the Atlantic, to the Canadian Lakes—from the Gulf of the St. Lawrence to the mouth of the great river of the west. Persecution has thrown away her weapons of opposition in despair.—The charges of enthusiasm, fanaticism, &c. are now seldom reiterated. Our religious privileges are secured to us by legal institutions, in every section of our country. Our Ministry, too, has increased in numbers—in erudition—in respectability.—Our opponents have at length been obliged to acknowledge that some of the Methodist Preachers can write—can reason—can preach. And while the capacity of our Ministry for general usefulness, has increased, their opportunity has increased in an equal ratio.—They have left the barns and log cottages occupied by their predecessors, for neat and commodious chapels, frequently crowded with decent and respectable hearers. Missionary Societies are forming among us, and Missionaries are coming forward to carry the glad tidings of salvation to the desolate inhabitants of the Northern and Western wilds. Already have their mutual labors been crowned with abundant success. The tawny inhabitant of the forest has exchanged his tomahawk and scalping knife for the Bible and Hymn Book, and the terrific war-whoop for the praises of Immanuel.

A GOOD STEWARD.

There is no truth more certain than this, that "godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." Many instances in which this has been clearly shown are already on record, and we have great pleasure in adding the following to their number.

Thomas Mann was a common working waterman on the river Thames, plying at Irongate Stairs. During his life, he was known as the honest Waterman; and not less distinguished for liberality than for integrity. A constant friend to the poor, he was also a frequent donor to religious institutions; and when lately gathered to his fathers, at the advanced age of seventy-five, he bequeathed the following sums:—

Church Missionary Society	100l. 3 per Cts.
London Missionary Society	100l. "
Baptist Missionary Society	100l. "
Home Missionary Society	100l. "
Irish Evangelical Society	100l. "
Religious Tract Society	100l. "
British & Foreign Bible Society	100l. "
London Female Penitentiary	100l. "
Spiritualists benevolent Society	100l. "
The Living-in Charity for delivering poor married Women at their own Habitations	50l. Money.
Wesleyan Missionary Society	50l. "
Beihel Union for promoting Religion among Seamen	50l. "
Tower Ward Charity School, in which he was educated	50l. "

How costly a thing is vice! This man's companions in toil would probably have lacked the means, as much as he will, to place such an offering on the altar of God. Whence came the difference? He had "put on Christ Jesus," and therefore made no provision for the flesh, "to fulfil the lusts thereof."—*Christ. Guardian.*

Awful instance of Sudden Death.—A young man of the name of Thomas Mullins, lately residing with a person of the name of Jones, at Exbury, near Beaulieu, in the new Forest, signifying his intention of changing his residence, was asked by his landlady to settle her demand of 9s. previous to quitting her house, when, with great vehemence he exclaimed, "Mrs. Jones, may God strike me dead, if I owe you more than one shilling!" The words were scarcely uttered before the man dropped down, and he instantly expired, without a struggle. This awful event, (which occurred on the 2d of July) was witnessed by Mrs. Jones, her mother, and sister, and several friends.—*Salisbury (English) Journal.*

From the Charleston Courier, of July 21.

A Maid of Carolina.—We are happy to find that Judge James, in his new work on the first struggles of Republicans, has (as might have been anticipated,) awarded the highest honor to the ladies, which is not more than mere justice to their conduct. When we recall their fortitude, their devotion to the cause of '76, their cheerfulness under disaster, and their magnanimity, we have considered a biography of the ladies of that period as a desideratum which would furnish the patriots of Sparta, the wit, the ingenuity of Athens.—The following is one of the many brilliant illustrations:

Emily Geiger.—At the time Gen. Greene retreated before Lord Rawdon from Ninety-Six, when he had passed Broad River he was very desirous to send an order for Gen. Sumpter, who was on the Wateree, to join him, that they might attack Rawdon, who had now divided his force. But the General could find no man in that part of the state who was bold enough to undertake so dangerous a mission. The country to be passed through for many miles was full of blood-thirsty Tories, who, on every occasion that offered, imbrued their hands in the blood of the whites. At length Emily Geiger presented herself to General Greene, and proposed to act as his messenger; and the General, both surprised and delighted, closed with her proposal. He accordingly wrote a letter and delivered it, and at the same time communicated the contents of it verbally, to be told to Sumpter in case of accident.—Emily was young, but as to her person or adventures on the way, we have no further information except that she was mounted on horseback upon a side-saddle, and on the second day of her journey she was intercepted by Lord Rawdon's scouts. Coming from the direction of Greene's army, and not being able to tell an untruth without blushing, Emily was suspected, and confined to a room; and as the officer in command had the modesty not to search her at the time, he sent for an old matron as more fitting for that purpose. Emily was not wanting in expedients, and as soon as the door was closed and the bustle a little subsided, she ate up the letter. After a while the matron arrived, and upon searching carefully nothing was to be found of a suspicious nature about the prisoner, and

she would disclose nothing. Suspicion being thus allayed, the officer commanding the scouts suffered Emily to depart for where she said she was bound; but she took a route somewhat circuitous to avoid further detention, and soon after struck into the road to Sumpter's camp, where she arrived in safety. Emily told her adventure and delivered Greene's verbal message to Sumpter, who in consequence soon after joined the main army at Orangeburg. Emily Geiger afterwards married Mr. Theriot, a rich planter on the Congaree. She has been dead 35 years; but it is trusted her name will descend to posterity among those of the patriotic females of the revolution.

LITERARY AND SCIENTIFIC.

New-England Farmer.—This valuable weekly publication has recently entered on its third volume. It is published in Boston, by William Nichols, and edited by Thomas G. Fessenden, Esq.—price \$2 50 per annum. We earnestly recommend this work to those of our friends who are engaged in agricultural pursuits.

COLLEGIATE RECORD.

Alleghany College.—Meadville, Pa. Commencement on the 7th ult. Degree of A. B. conferred on one young gentleman—that of A. M. on four.

Transylvania University.—Lexington, Ky.—Commencement the 14th ult. Degree of A. B. conferred on 24 young gentlemen—that of A. M. on 10—that of L. L. B. on 10—that of M. D. on 46. The degree of L. L. D. was conferred on J. J. Crittenden, of Kentucky, and Edward Livingston, of Louisiana. The whole number of degrees conferred by the University, since its establishment, (1794) is 337.

Dickinson College.—Carlisle, Pa. Commencement July 15. Twenty-seven young gentlemen were admitted to the degree of A. B. and six to that of A. M.

Columbia College, N. Y.—Commencement July 31. Exercises, 3 Addresses, 16 Orationes and a Poem.—Bachelors of Arts, 23; Masters, 6. Honorary degree of A. M. conferred on the Rev. Messrs. Ives and Clark, and J. O. Cooper, J. K. Paulding and S. Cowdry, Esquires. The degree of L. L. D. on Daniel Webster, of Boston, Langdon Cheever, of Philadelphia, and Thomas Addis Emmet, of New York.

University of Pennsylvania.—Philadelphia. Commencement on the 27th ult. Degree of A. B. conferred on 14—that of A. M. on 34. The degree of D. D. was conferred on the Rev. Henry A. Muhlenberg.

Union College.—Schenectady. The Commencement at Union College took place the 28th ult. Address before the Phi Beta Kappa, by Dr. Nutt. The degree of A. B. was conferred on 79 young gentlemen—that of A. M. on seventeen. The degree of D. D. was conferred on Wm. Raftery, Principal of St. John's College, Maryland, Rev. Lucius B. Wells, of Salem, and Rev. Ernest Hall, of Hartford, New York. The degree of L. L. D. upon Professor Griscom, of New York. Honorary degree of A. M. upon our other gentlemen. Present number of students, 208.

The Commencement at Dartmouth and Middlebury Colleges. will take place on the 18th of the present month. At Harvard, Amherst and Hamilton Colleges, on the 25th. At Bowdoin, Williams, and Brown, Sept. 1. At Yale College, Sept. 8.—*B. Tel.*

Donation.—Mr. Charles Whipple, of Newburyport, has recently presented to the Library of Amherst College Institution, about 200 volumes.—*Hamp. Gaz.*

The Burlington Sentinel mentions that the sum of eight thousand dollars has been subscribed in that town, towards the erection of new college buildings, in the place of that lately destroyed by fire.

Two young men, alumni of Brown University, are now in Europe, and have made a donation to that institution of many valuable works among which are the anatomical plates of Cuvier, consisting of two hundred and forty engravings of folio size. These gentlemen have also forwarded additions to the Chemical and Philosophical apparatus.

Literary profits.—The U. S. Gazette gives us the following information relative to the late R. T. Paine's fugitive books: "For his 'Holding Fast,' a poem of only 15 pages, delivered before the Society of the Phi Beta Kappa, he received a five hundred dollar; and for the 'Invention of Letters,' containing about 100 lines, he received fifteen hundred dollars, exclusive of charges for his song of 'Adams and Liberty,' containing about seventy lines, he received seven hundred dollars."

Printing in Paris.—Six hundred and fifty presses are actively employed in Paris, and from three to four thousand works published, sixty-eight relate to the belles lettres, history, or politics; twenty to science and the arts; and twelve to theology and jurisprudence. The average price of a thousand copies of a printed sheet, paper included, is sixty-two francs. The annual consumption of paper is 556,000 tons.

Improvements in the Jute. Mr. Saltonstall, of Society-Hill, S. C. has constructed a machine for planting cotton, which saves the labor of one horse and three hands, and is called the Cotton Planter.

Mr. John Abernathy, of South Carolina, formerly a midshipman in the United States Navy, has constructed a carriage which runs on three wheels. The body in front resembles the bow of a vessel, and the back or stern, is cut off, thus giving it the appearance of a vessel cut through the middle. One of the wheels runs immediately under the body in front, and the other two support it behind.

New and useful Invention.—William Hollins, a resident of Baltimore, has constructed the model of a vessel, called a "Safety Ark," for which he has taken out letters patent for the United States. The object of this invention is to enable the ships, boats, &c. which descend the Susquehanna (after passing through the present canal, at Port Deposit), to reach Baltimore in twelve hours, a distance of 60 miles, with their entire cargoes on board, to be towed by a steam boat.

It is said it will also answer to convey the canal boats, in perfect safety, without transshipping at Albany, to the city of New-York, and return them again to the canal, fully loaded.

Many of the citizens of Baltimore have already pronounced it to be a perfect floating canal.

From the Raleigh, N. C. Register.

Female Ingenuity.—About 18 months since, we mentioned that a young lady of Franklin county, in this state, Miss Mary Davis, had woven a large bag entire and perfect. We now record a performance of this young lady, displaying much greater ingenuity. She has completed a shirt in her loom. (which is a common domestic one) the collar and wristbands of which are double and neatly gathered. It has shoulder straps and gussets, and the button holes of the collar, bosom and wristbands, are all neatly executed. The garment was commenced at the tail and finished at the shoulder straps. At the distance of three feet, so finely is it woven, that it has every appearance of needle work, but, on close examination, the deception is apparent.

Important Canal.—We believe it is not generally known that the U. S. States government has ordered a survey, with the view of opening a canal through the country between St. Mary's river (which forms the boundary between Georgia and Florida, and discharges itself into the Atlantic,) and the Suwaney, which falls into the gulf of Mexico. Both these rivers rise in Oklawaha swamp, and the distance between them is not more than 18 or 20 miles. If this canal should be completed, it would very much facilitate the intercourse between the Atlantic and western states, as it would save the necessity of the long and dangerous navigation around the peninsula of Florida, and through the Bahama islands. If this project should not prove to be feasible, there is no doubt that the same general object can be effected in another way, as it is pretty well ascertained that the St. John's river, which runs through East Florida from south to north, and in its whole course is nearly parallel with the two coasts, may at different points be connected with the Atlantic on one side, and the gulf of Mexico on the other.—*N. T. Observer.*

Steam communication between England and America.—A meeting has been held in London, for the purpose of establishing a line of steam packet vessels, to

sail weekly from the excellent harbor of Valencia, in the south west extremity of Ireland to the city of New-York. It was estimated, that with vessels of 1000 tons burthen (to carry the necessary coal) a voyage might be performed to the eastern point of Nova Scotia in less than a fortnight, in which 400 tons of coal would probably be found sufficient. From Nova Scotia, smaller vessels to be used in the navigation to Canada, New-York, &c. Valencia may be reached from London in 50 hours ride, and in about 40 from Liverpool.

EGYPT.

The Pacha of Egypt, certainly the most enterprising Mussulman alive, is making great efforts to encourage manufactures, and is holding forth every inducement to artists and mechanics, and has gone so far as offering 6000 francs per annum to printers of calicoes.—Several have therefore left Lyons to embark at Marseilles. Unless Mehemed Ali's fall is a victim to the policy of the Ottomites, he will perform some splendid schemes of improvement. His canal to the Isthmus of Suez is nearly completed, and he soon will open a direct and profitable pass to India through the Red Sea. He is immensely rich, and only wants one or two of our fine steam vessels to complete his enterprising plans.—*Nat. Advocate.*

ANECDOTE.

Thomas Fuller, from once hearing a sermon, could repeat the whole of it verbatim. He undertook, in going from Temple bar to the farther end of Cheapside, to tell at his return every sign as it stood in order, on both sides of the way, repeating them either backwards or forwards, which he performed exactly. He was a learned, industrious, lively writer, but rather too fond of punning. He was a very corpulent man, and once as he was riding with a man by the name of Sparrowhawk, he could not resist the opportunity of passing a joke upon him. "Pray what is the difference," said he, "between an owl and a sparrowhawk?" The other answered this sarcastic question as follows: "An owl is Fuller in the head, fuller in the body, and fuller all over."

FOREIGN INTELLIGENCE.

LATE FROM EUROPE.

London files to the 12th July have been received here by the Topaz, from Liverpool, the last having been on board her from the Tally-Ho, capt. Glover, bound to Virginia.

A caucus of the Allied Ministers had been held at the residence of Prince Metternich, (the Tallyrand of the day) in Germany, ostensibly on the affairs of Germany; but as it had been attended by Russian and French diplomatists of the first rank, it was strongly conjectured that the measures to be adopted at a contemplated Congress on the affairs of South America, had been there secretly cut and dried. It is known, that England has refused to depute a Minister to this Caucus, or Congress; and it was thought France would follow her lead; and that on the refusal of these powers to join in the measure, the congress would not assemble. But the latter having sent a minister to the caucus, there was some expectation that the congress would meet, notwithstanding the determination of England on the subject. The Emperor of Russia was on a visit to Poland; and the king of Sweden (Bernadotte) had announced that he should make a visit to Germany, &c.

An expedition was positively in equipment in Portugal against Brazil. Its movements, of course, were kept secret; but it was admitted that the Portuguese king had applied more than once to Great Britain to assist him with a corps of the German Legion in the British pay; and the object appeared to be to replace the troops to be sent on the expedition. We have no accounts that the English ministry had complied with the request; but there were indications that they intended to do so. The French government was said to have acquiesced in the measure.

Spain too appeared to be in earnest to send out a force to reconquer her late provinces—but her movements are always tardy. The officers to command the army had been mentioned, and it was said the Baron D'Eroles would be appointed Viceroy of Peru.

The British Parliament was prorogued on the 25th June. The King's speech on the occasion was very flattering to the hopes of the nation. He made no mention of South-American affairs—but the clause in his speech about "the extension of the commerce of his subjects," undoubtedly related to the commercial connexions he had formed with South-America. Mr. Morier had been appointed a new commissioner to Mexico.

The accounts from Greece continued vague and contradictory. It was however certain, that the war preparations were extensive, and the movements by flood and field numerous. Private letters from various Greek agents continued to speak of disasters to the Turkish troops and ships in various places—and of plans laid and laying to destroy the one, and burn the others.—There was, however, no authentic accounts of any large bodies having been in contact. It was certain too, that Russia had settled her differences with the Turks.

The affairs of France continued prosperous, and the debates of the French Parliament as free and disorderly as usual. The Viscount Chateaubriand had joined the opposition, and was in the free use of his pen against his recent associates, the ministers. The precarious health of the King was a frequent topic on the Stock Exchanges—but at the last date he was able to attend to business daily, and to take his usual rides.

We find very little mention made of American affairs in the European journals. The *Courier* of the 30th June mentioned that Mr. Rush, the American minister, transacted business at the Colonial Office the day before.—*Centinel of Saturday.*

PARIS, July 8.—On Monday the Americans in Paris celebrated the anniversary of their country's Independence. Mr. Brown, the American minister, and General La Fayette, honored the meeting with their presence. Mr. Irving presided. After the chairman had given "General Fayette," as a toast, the General rose, and addressed his fellow-citizens in the most cordial manner, and expressed a hope of finding himself in a few days on his way to America, "under the old flag of our revolution, liberty and independence."

BUENOS AYRES, April 30.—Lima letters to the 19th inform that Bolivar had paid up the arrears of the navy, and was at Truxillo with 15,000 men—and that Gen. Sucre had 8000 m.n. with him.

From Africa.—On the 7th July, the American colonists at Cape Mesurado, were in a flourishing condition, and trading peaceably with the natives.

DOMESTIC INTELLIGENCE.

ARRIVAL OF LA FAYETTE.

The ship Cadmus, from Havre, arrived at New-York, on Sunday last, with General LA FAYETTE and suit on board.

Massachusetts General Hospital.—The Trustees of the Humane Society, with a liberality highly honorable to them, have determined to maintain at their own expense, six free beds in the Hospital for the sick poor, during the space of the three following years; by which arrangement they will, in that time, afford relief to more than an hundred poor sick persons. This donation is the more honorable to the Humane Society, inasmuch as the Trustees formerly contributed \$5000 to the erection of the building of the Hospital.

The United States and British Provinces connected.—A bridge has been erected over the St. Croix river, extending from Calais, in Maine, to St. Stephens, in New-Brunswick.

Marriage Promise.—A verdict of 3000 dollars damages was lately given by a jury, in Kentucky, to a young lady, in a suit for breach of marriage promise.

Crops in New-York.—The Newburgh Index states, that the harvest in the neighboring counties has been abundant beyond all former example. The wheat, rye, barley and oats were nearly all housed, and the crops of hay are considered prodigious.

Herculean Feat.—A gentleman of Philadelphia, lately lifted with the little finger of his left hand, three fifty-sixes, and a twenty-eight pound weight, tied together with a silk handkerchief, equal to the weight of a barrel of flour. He raised them nearly a foot from the floor, and held them for nine seconds.

Shocking Affair.—On Wednesday last, two brothers by the name of Hart, who put up in Nassau-street, opposite the custom-house, New-York, committed suicide by blowing each other's brains out. They were from the West Indies, and had arrived from Albany—and while at dinner, a Sheriff's officer arrested them. They retired to their chamber, and committed the horrid act; they blew each other's heads nearly off.—Fecundary intestine is supposed to be the cause.

A Death Leap.—Mr. William Lewis, of Halifax co. N. C. lately left his house, in a passion, quitting the company of his wife and children, and leaped into his well, where he expired.

Diabolical.—An attempt was lately made to destroy a whole family in Virginia, by poison. Arsenic was mixed with butter, in such large quantities as to occasion its being immediately thrown from the stomach, which circumstance saved their lives. Suspicious rest on a negro woman as the agent of this diabolical plot.

Poisoned Cider.—Six persons died lately in England, in consequence of drinking cider drawn from a barrel where some apples had died, and were undergoing decomposition.

Sweet Potatoes.—A person in South Carolina, raised the past season, 808 bushels of sweet potatoes on an acre. The same person had one potatoe 2 feet 9 inches long, and another, which weighed 12 1-4 lbs.

Post Mistress.—A New Jersey paper announces that Mrs. Jane Wilson, widow of James J. Wilson, deceased, received a commission from the Postmaster General, on Friday last, appointing her Postmaster at Trenton, in the place of her deceased husband.

THE SEA SERPENT.—The Newburyport Herald informs us, that the Sea Serpent was seen on Wednesday last, by Mr. Ruggles, of Bristol county, who was on Plum Island beach, with his family. They had a distinct view of him in different positions for more than half an hour, and their description of the animal is similar to that which has been repeatedly given.

General Henry Dearborn and family arrived in this city yesterday, in the ship Plato, from Lubon.

Public Schools.—We understand the City Authorities will, this day, pay their annual visit to the different public Schools of this city; and afterwards dine at Faneuil Hall, at which will be present a large number of guests.

MARRIED.

In this city, on Thursday morning, by the Rev. Mr. Wisner, Henry Smith, Esq. of Portland, to Miss Sally Maynard, eldest daughter of the late Mr. M.

In Marshfield, by the Rev. Mr. Leonard, Mr. Asa Lapham, aged 30, to Mrs. Jane Vinal, aged 31.—[Mr. Lapham has a brother in Litchburg, who married at the same age.]

In Boston, by the Rev. Mr. Gardiner, Mr. John Cook, to Miss Roxana R. Blackman.

DIED.

In this city, Frederick Augustus, 24 son of Mr. Zebadiah and Mary Spear, aged 23 years.—James Taylor, aged 8 years, son of Mr. S. P. Taylor.

In Geneva, N. Y. Mr. Dudley Hosford. His death was occasioned by drinking diluted potash, through mistake; the effects of which resisted all medical aid.

In Philadelphia, on the 6th inst. a son of Mr. Otterbein, aged 13 years. He was returning from on board a ship lying at Lombard-street wharf, and while crossing the plank which led to the wharf, he fell between the ship and the wharf, struck his head against the ship and immediately sunk. Every exertion that was within the power of several persons present was made. One of them dived several times between the wharf and ship, but a strong current running at the time, it is supposed his body was swept some distance from where he was drowned. What renders the accident more distressing to his bereaved mother, is, that a younger son was drowned last fall, within a few paces of where this accident occurred.

At Newport, R. I. a son of the late Rev. Daniel Johnson, a licentiate of the Ministry at Princeton.

At Richmond, Va. Sarah Moore, wife of the Right Rev. Bishop Moore.

In Buenos Ayres on the 10th of June, the Honorable CESAR AUGUSTUS RODNEY, Minister Plenipotentiary of the United States to the government of Buenos Ayres. He was about 60 years of age, and had left a numerous and bereaved family, who were to embark for Philadelphia in a few days. When he sailed on his mission his health was considered precarious. His life was active, and he filled numerous offices in Delaware, his native state, and under the United States. He sustained those of a Representative and Senator in Congress, and Attorney-General of the United States. The government of Buenos Ayres announced his death with every mark of respect, and ordered a SEPULCHRAL MONUMENT to be erected to his memory. The funeral was attended with civil and military solemnities, and his body was conveyed to the tomb, in a new car, the coffin crossed with the banners of the United States and those of Buenos Ayres.

In London, 8th July, her Majesty TAMEH A MALU, Queen of the Sandwich Islands. The cause of her death was inflammation of the lungs.—She was sensible she was dying, and was quite resigned. The separation of the King and Queen was very affecting.—"We are," adds a London paragraphist, "in the less grief for his Majesty's loss, as we understand, he has four more wives at home." Unfortunately for this unfeeling attempt at wit, there is no truth in it. Since the conversion of the Sandwich Islanders to Christianity, polygamy has been abolished. The Queen lay in state two days before her interment. Her coffin was covered with her ornaments, intermixed with bouquets of flowers, and the floor was strewn with rose leaves. The body was wrapped tightly in waxed linen: The coffin bore this inscription:—

"Tamehamali Eli—No Na aina o awahi—Make I Pelekon—22 Makakiki Taitu—London 8 Kemahoe o ke Makakiki 1824."—In English, "Tamehamali, Queen of the Sandwich Islands, departed this life in London, on the 8th July, 1824, aged 22 years." She could read English very well, and could speak it a little. The King sustained his loss like a Christian.—Raising his eyes from the body, he said, "she is gone to Heaven." At the last date the King was very ill, and could not, without difficulty, induce a despatch to his favorite minister, "William Pitt," announcing his loss. The British King, and Ministers, paid every mark of attention on this occasion.

In London, Madam Riego, one of the most accomplished women of her time and country, and widow of the late Spanish General Riego, who recently suffered martyrdom in the cause of liberty.

Also, in London, 9th July, YHOU FUNG QUEON, the elegant and accomplished Chinese beauty, aged about 50. She was accompanied to England by her husband and brother. She was lady-like in her manners, rather fair, with long glossy black hair, very long nails (an indubitable mark of Chinese gentility) and her feet almost incredibly small.

In Italy, FERDINAND III. Grand Duke of Tuscany, an Imperial Prince of Austria, Prince Royal of Hungary and Bohemia, brother of the Emperor of Austria, born May 6, 1769. He is succeeded by his son Leopold-Jean-Joseph-Francis-Ferdinand-Charles, born in 1797, and married to a Princess of Saxony.

MARINE INTELLIGENCE.

PORT OF BOSTON—1824.

ARRIVALS AND CLEARANCES SINCE OUR LAST.

WEDNESDAY, Aug. 11.—Ar. ship Topaz, Callender, Liverpool, 36. Camilla, Cobb, Fredericksburg; Delaware, House, Philadelphia; Wave, Hones, N. York; Washington, Brown, St. John, N. B. 6; Tantamount, Eastport; Reaper, Percival, Balt.

At quar. brig Agenor, Mitchell, Bassetter, 21 via Kennebunk; Sally Ann, Simpson, Havana; sch'r. Alert, Rich, St. John's, P. R. 16.

Cleared, brig Independence, Mansfield, Stockholm; sloops Hero, Robinson, N. Y. k.; Mechanic, Bassett, do. THURSDAY, Aug. 12.—Ar. Boston, Osborn, N. York; Rapid, Nantucket; Caroline, Portland.

Ar. at quar. brig Massachusetts, Hobart, and sch'r. Gen. Brewer, Coie, from New Orleans.

Also sch. Experiment, Atwood, St. Martins, 31. Cleared, brig Dryade, Low, Rotterdam; Colon, Ford, Lima, via Balt.; Olive, Parsons, Wisconsin; sch's. Eliza Ann, Howes, St. Peters; Lovely Hope, Lincoln, Philadelphia.

FRIDAY, Aug. 13.—Ar. Eng. brig Friends, Wilson, Liverpool, 47.

Also brig Basilika, Knight, Baltimore, 7. Also sch's. Hero, Bragdon, Fredericksburg 21; Jane Ann, Colley, Alexandria 11.

Also sloop Sabine, Lewis, Hartford, via Salem; Eagle, Pope, Plymouth; Polly, Cooper, do.; Iris, Ingraham, Hartford; Hero, Burroughs, New York, 6; Express, Herman, do.; Avon, Hodges, Norwich; Support, Eliot, Baltimore.

Also brig Sally Ann, from Havana. Cleared, brig Baltimore, Small, Portland; sch's. Billow, Barker, Halifax, by Dehlois & Tremlett; Champion, Lowder, Bangor.

SATURDAY, Aug. 14.—Ar. brig Argo, Parker, Richmond, 12.

Also, Boston, Farley, Bath; Aridne, Hallowell; Elizabeth, Augusta; Lewis, Kennebunk; Hylas, Portsmouth.

Also, brig Massachusetts and sch. Gen. Brewer from N. Orleans; and sch. Experiment, from St. Martins. Cleared, brig Liberty, Titcomb, Rio de la Hache; Atlantic, Moore, Havana—Venus, Sanders, do.—Sultana, Foster, B. Ayres—scho. Hannah, Johnson, Matanzas—Fornax, Buckins, Baltimore—Pilot, Milton, Philadelphia—Lorenzo, Melcher, Portsmouth—Lydia, Currier, do.—Tantamount, Allen, Lubec—Enterprise, Hussey, Nantucket—sloops Orion, Godfrey, N. Y. k.—Delight, Nichols, do.—Laura, Bangs, do.

SUNDAY, Aug. 15.—Ar. ship Clarissa, King, Cronstadt.

Also, brig Halcyon, Winslow, Cronstadt, 12. **MONDAY, Aug. 16.**—Ar. ship Montgomery, Walker, St. Ubes.

Also, packet Champion, Shackford, Eastport. Also, sch's. Laura & Eliza, Clark, N. York, via Gloucester; Cordelia, Dover.

Also, sch. Eliza Ann, Hawthorn, Passamaquoddy. **TUESDAY—**hermaphrodite brig Commodore, from Portsmouth.

Sloop Sally, Young, Dover, N. H. Cleared, sloops Rapid, Myrick, for Nantucket; William, Bowditch, Salem; Randolph, Gloucester.

The Laurel, in quarantine, sailed from Havana 28th ult. On passing the Moro, spoke the Princess Ann, 18 days from Norfolk, and was informed that a few hours before she had been attacked by a pirate, and beat her off; the morning after, near the Florida shore, was chased by a small suspicious schooner, full of men, and when within half a mile of us, in our wake, bore up and crossed our bows; she then tacked and stood from us.

Benson's Sermons.

ARMSTRONG & PLASKITT,

No. 134, MARKET-STREET, BALTIMORE.

PROPOSE Publishing by Subscription, Sermons and Plans of Sermons, on many of the most important texts of Holy Scripture.—By the late Rev. J. Benson. The Plans exhibit, in their author's characteristic simplicity of style, that clearness and strength of reasoning, that energy of appeal and exhortation, for which his pulpit discourses were remarkable. They contain, besides introductory observations, the leading divisions and subdivisions, opened and illustrated by many remarks and scripture references; the substance of which is freely collected in a series of practical inferences, or an application of the several parts to different classes of hearers.

This work will be published in six volumes duodecimo, of about three

THE HERALD'S HARP.



FOR ZION'S HERALD.

REFLECTIONS IN THE GROVE.

See how the little songsters skip,
And hop from spray to spray;
Then in the limpid streams they dip,
Or from the flower the nectar sip,
And gaily spend the day.

They dream not of the fowler's snare,
Nor of the sportsman's gun;
For future wants they take no care,
But live content on present fare,
Their moments sportive run.

But though secure, a change may come,
The blasts of winter roar;
The murky clouds may hide the sun,
Then all their twittering joys are done,
They now can sing no more.

Thus youthful hearts are led astray,
By flattering joys of earth.
A life of sin and light, and gay,
They think not of a reck'ning day,
But spend their time in mirth.

When adverse clouds around them rise,
When friends forsake or die;
They turn in vain their weeping eyes
To all below the changing skies,
And know not where to fly.

The world with all its fluttering train,
Can now no help afford;
The world's physicians are but vain,
Their own reflections give them pain,
And pierce them like a sword.

O thoughtless mortals, hear my song,
Take heed to where you go;
Forsake the trifling giddy throng;
Nor press with careless feet along,
Down to the shades of woe.

SELECTED.

Was Christ a mere man? Ah! then why, as he sighed,
And "I am a sabbath-day" mournfully cried,
Did nature the gloom of despondence display,
And night throw her mantle of black o'er the day?

Was Christ a mere man? Say then, why, as he rose,
To prepare for his children their promised repose,
Did angels affirm that again he should come,
And seal to the wicked his merited doom?

Was Christ a mere man? Why then—why has he said
That his voice shall awaken the sleep of the dead?
That his trumpet shall summon the world to his bar—
And sentence his foes to this world of despair?

Was Christ a mere man? Then our hopes are but dreams;
No ray on the gloom of futurity beams—
'Tis Christ who must scatter the shades of the grave,
But if man—o'er us still must the wild flowers wave.

Away ye deceivers! A SAVIOUR lives still—
A SAVIOUR of sinners the scripture's reveal—
'Tis pride that rejects him—'tis madness extreme,
For lo! on the cross he expires to redeem—

To redeem a lost world from the gloom of despair,
Whose guilt would forever have tortured them there;
Then why not adore HIM with angels above—
A MAN and a God of ineffable love?

DOCTRINAL CATECHISM.

BY A MINISTER IN THE NEW-ENGLAND CONFERENCE.

CHAPTER V.

Of Man in his original, fallen, probationary and gracious state.

Q. What do the scriptures represent as the original state of man?

A. That he was created in the likeness and image of God, with a capacity to know, love, and serve God; and to exercise a dominion over the lower orders of his creatures. Gen. 1. 27, 28. Psal. 8. 5, 6. Heb. 2. 7, 8.

Q. If man in his original state was thus pure and holy, how could he be capable of sin and default?

A. No created being can, in his own nature, be incapable of sin and default, because he cannot be infinitely perfect: he must therefore be capable of default: and because rational and accountable creatures must have some prescribed rule for their actions, from which, being free agents, they may depart and be liable to fall into sin. Rom. 14. 12. Gen. 2. 16, 17.

Q. What is the natural state of man after his sin and fall?

A. By transgressing the positive command given for the trial of his obedience, man lost the perfection of his nature, so that he is far gone from original purity, and inclined to evil; he has consequently lost the happiness he was capable of enjoying, and has incurred guilt and condemnation; and is exposed to the maledictions of the holy and just law of God. Gen. 3. 24. chap. 6. 5. Rom. 6. 12. and 3. 10, 23.

Q. What evidence have we that man is fallen?

A. It is explicitly declared in the scriptures, and it is the ground on which nearly all the essential doctrines of the gospel are predicated. It is evident from the variety and strength of his sensual appetites over his intellectual faculties. From the corruption of all his reasoning powers, and the depravity of his affections; especially from his manifest alienation from God. From a sense he has of the displeasure of God, and his fears and terrors of future punishment. Eph. 2. 1, 2, 3. Matt. 15. 19. Titus 1. 15. Rev. 6. 16. Ps. 88. 2 and 45. 5.

Q. Are there any natural evidences of this?

A. Yes, if we consider man as the inhabitant of the natural world; the disorders of the globe we inhabit; the dreadful scourges with which it is visited; the deplorable circumstances of his birth; his natural uncleanness, helplessness and ignorance; the rebellion of the brutal creation against him; the heavy curse of toil and sweat to which he is liable; the innumerable calamities of life and pangs of death; his gross ignorance of God, and enmity towards his fellow

creatures, all proclaim him fallen and depraved. Gen. 3. 17, 18, 19. Rom. 6. 20, 22. and 6. 23.

Q. Is it proper to consider sin as an infinite evil against God?

A. It is—for it is an offence against the dignity and majesty of God, who is infinitely perfect in his nature and laws. Sin is a rebellion against him, and breach of his laws. It is enmity against him. It is resisting and fighting against him. It is attended with infinite mischief. It destroys the peace and happiness of rational creatures. It ruins the souls and bodies of men for ever, if they are not saved from it by the infinite atonement made for it by Jesus Christ. Jer. 44. 4. Prov. 8. 36. Ezek. 18. 4. Ps. 5. 10. Neh. 9. 26. Is. 63. 10. Is. 57. 21. Rev. 20. 15.

Q. What is the state of man as redeemed by Christ?

A. He is saved from destruction by the first covenant. He is restored to a state of probation under the covenant of grace. He is favored with a day and means of grace; especially with the grace of God to enlighten, convince, draw and lead him to embrace truth. He is prevented from many sins, and enabled to resist and repent of all sin. Rom. 5. 17. John 1. 7. John 3. 18. John 16. 8.

Q. Are all men thus benefited by Christ?

A. Christ, as the second Adam, represented just as many as the first, consequently made an atonement for all. This is explicitly declared in many texts of scripture; and upon this proceeds all the general and universal calls of the gospel, and the final condemnation of those who reject the atonement. Is. 55. 1. 4. John 3. 15. 19. Heb. 2. 9. Rom. 5. 15, 18.

Q. What did Christ do to redeem man?

A. He assumed human nature, and gave himself a ransom for the sins of the world. He suffered the just for the unjust, and thereby released man from the punishment justly due to sin, and by virtue of his meritorious sufferings and death he has become our Mediator and intercessor at the right hand of God. 1 John 3. 8. Dan. 9. 24. Phil. 2. 7, 8. Heb. 2. 17—1 Pet. 2. 24. 2 Cor. 5. 21.

Q. Did Christ, as a Redeemer, suffer all which man must have suffered if he had not undertaken for him?

A. It does not appear that he suffered exactly what man would, or must have suffered. For a part of this man himself suffers in spiritual death, and in the afflictions and death of the body. Nor did Christ suffer an everlasting punishment: But he did make himself a sacrifice and offering to do, and suffer all that divine wisdom saw proper and divine justice required; that God might be just, and yet justly sinners through faith in him as their Mediator. Is. 53. 4. 10.—Rom. 3. 25, 26.

Q. Did Christ, in the character of Redeemer and Mediator, obey the law for men, so that they are to be made righteous by an imputation of his personal righteousness?

A. No—for the personal righteousness of Christ was that which was suitable for him as a Mediator between God and man, and cannot be imputed to any one but himself. If it were, it must constitute them mediators as he was, and would not therefore be such a righteousness as either the law or the gospel requires of man. Rom. 3. 24. Heb. 7. 26. and 10. 7.

Q. What are we to understand by imputed righteousness in the scripture?

A. 1. The pardon of sin: Blessed are they, whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Rom. 4. 6, 7, 8.—2. As it is by faith in Jesus Christ we receive pardon and forgiveness of sins, this faith is said to be imputed for righteousness. Rom. 4. 5. 24, 25.

Q. But would any ill consequences result from admitting that the personal righteousness of Christ was imputed to man for his justification?

A. Yes, it would be attended with many and great absurdities. It would do away the necessity of Christ to atone for sin, for one possessing a perfect personal righteousness needs no atonement. It takes away the necessity of repentance and a holy life on the same ground. It would serve as a cover to all sin, as it supposes God sees no sin in one to whom such imputation is made, though he be guilty of all abominations. Gal. 2. 16, 17, 21.

Q. In what then does the righteousness of the saints consist?

A. It consists in that which Christ has merited for them, viz: pardon and acceptance. In that which is wrought within them, viz: the renewal of their hearts in righteousness, and in the exercise of love to God and obedience to the gospel. Rom. 3. 25. and 4. 7, 8. John 2. 29, and 37.

Q. What is the difference between the state in which man is, as redeemed by Christ, and that which is usually called a state of grace?

A. In the first, he, as a sinner, is put into a state of probation, with all the means and helps to attain a restoration to the favor and image of God. In the last, as having actually attained these, and as possessing their fruits in a holy life. Acts 13. 46. Rom. 8. 14, 15. Eph. 1. 13.

Q. How do men attain this state of grace?

A. By improving the grace and means afforded them to repent of all their sins, and to believe in the Lord Jesus Christ, through and by whom alone they receive this grace. John 12. 36. 1 John 1. 9. Acts 13. 39. and 16. 31.—Rom. 10. 9.

(TO BE CONTINUED.)

JUVENILE EXPOSITOR...NO. 33.

"For the ear trieth words, as the mouth tasteth meat."—Job xxiv. 3.

"It has always been an object of great attention, both among the ancients and moderns, to connect sense with sound, in writing and speaking. This is peculiarly the case with Poets and Orators, and it must be acknowledged, that they too often sacrifice the former to the latter.—Some have an astonishing faculty of trying sounds; and others are as much distinguished by the accuracy of taste.

Our Creator has given us these faculties, to be employed for purposes of pleasure and usefulness; but it should also be remembered, they may, through the depravity of our natures, prove temptations to sinful self-indulgence.

The ear trieth words, as they are the expressions of thoughts and sentiments. Those whose taste is correct and pure, will be able to judge

of the wisdom and excellence of what is communicated.

"I have been learning a lesson from my cook in the kitchen," said a gentleman as he entered the parlour the other day. If it is a valuable and important one, said I, you will oblige us by communicating it. "Before I went into the kitchen, I had been reading a discourse of one of the most eloquent and popular preachers of our day. I had been insensibly drawn from the consideration of his subject, by the easy flow of his charming language. My attention had been dazzled by the splendor of his images, and involuntarily, I had exclaimed, excellent! imitable! I had laid aside the book to go into my garden, with feelings, wrought up to ecstasy.—The brilliancy of the images was yet glowing in my imagination, so that the scenery around me had an enchanting influence, and every object I beheld increased the illusion. When these impressions had subsided a little I began to try to recollect the sentiments of the discourse. The ideas were few and indistinct; and while I was endeavoring to retrace, and fix them in the mind, I came into the kitchen, where the cook was preparing dinner: and on observing her to be tasting various things, to try if they were properly seasoned, this text occurred to my mind—For the ear trieth words, as the mouth tasteth meat. I have resolved therefore, to read over the discourse again, and try the words with a view to obtain the sentiments; and if my feelings get excited and my imagination inflamed, I will recollect the cook; and taste for the sentiment." The lesson my friend had learned of the cook, was useful; and I resolved it should serve for a number of my Juvenile Expositor.

The application is easy to all who go to hear public discourses. Let the ear try the words, as the mouth tasteth meat.

SAILORS' FRIEND.

FOR ZION'S HERALD.

URIAH SMALLEY, of Provincetown, Cape Cod, fell from the boom of the schooner Banker, on the 26th of July, 1824, while on his way from Boston home. The wind blowing fresh, they had been taking in a reef in the mainsail; and while he was yet on the boom, it fetched a sudden jerk, which in a moment threw him into a watery grave! The heart appalling cry was soon made by the one who first missed him, "there is a man overboard!"—But all efforts were useless, young Smalley was seen no more. The next morning the Banker was discovered from this place, with her colors at half mast head; as an emblem of sorrow. A boat was immediately manned, to go and inquire the cause. The solemn news was soon obtained: "Uriah Smalley is dead!" On the day he fell, he was 20 years of age. "The tender plants wither," "Man dieth, and wasteth away: yea man giveth up the ghost, and where is he?" "He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." The time when, the place where, and the means by which we shall be brought to our end, are known only to our Maker.

This we know for a certainty, that we must die: and O! how important it is that we should be prepared. The sudden death of this young man should awaken a deep concern in every youthful bosom, about the spiritual interests of their precious souls; especially the young men who follow the sea. One of their number is taken, and one that was always beloved and respected by those who knew him.—O! ye young seamen, ye who have often been as much exposed to a watery grave as young Smalley, think ye of the goodness of God in your preservation. How often you might have been taken in the same way; and as suddenly, and as unexpectedly as the one we have just mentioned.—And why is it that you have been spared? Is it that you might have further opportunity for making every necessary preparation for the close of life's short voyage? Why delay the work then, that you have been so solemnly called to perform? Do you wait for some louder call, some more awakening visitation of Divine Providence? The next may summons you to the Bar of God, to account for your neglect. Awake! O, ye neglectors of your souls' salvation—awake! and fly to God for mercy. Think not that you have time enough yet; the next one that falls overboard may be you. Lay this to your heart and prepare for the event. You will then be ready to go in any way Providence may choose. Now is your time. Wait not until you accomplish your next voyage, for then it may be too late.

Death enters, and there's no defence,
His time there's none can tell;
He'll in a moment call thee hence,
To heaven or down to hell! ! !

To think of this, how solemnly awful!—What! shall I die in a moment? And in a moment sink to hell, or fly to heaven? Yes, poor youth, this may be your lot: God only knows. In such an hour as ye think not of, Jehovah may call for your soul. Be getting ready!—Cry now for mercy before it is too late!—Like sinking Peter, cry!—Save, Lord, or I perish! No one can pray in vain: for he that asks receives, and he that seeks finds. Christ never turns the sincere penitent (who perseveres in prayer) empty away: for whosoever will call upon His name shall be saved. God's word has passed; His promise cannot fail. Believe in Him who justifies the ungodly, and your soul shall live.

PROVINCETOWN, Aug. 2, 1824. V. D. M.

Obituary Notices.

FOR ZION'S HERALD.

MEMOIR OF MRS. LYDIA STEVENS.

The subject of this memoir was born in Canterbury, Conn. April 28, 1760. Her mother dying when she was about a fortnight old, her aunts took care of her till she was about ten years of age, when her father married again and took her home. She was brought up in a way of strict outward morality, but knew nothing of heartfelt religion at that time. She was naturally bashful, and timid; her prevailing passion through life was fear. When arrived at maturity age, she was often so terrified in dreams that she even dreaded the return of night.

In her twenty second year she was married to Mr. Robert Stevens. At the birth of her first child, for some time her life was despaired of; which her friends endeavored to conceal from her, but she overheard their conversation, and was greatly alarmed. She then thought, if she did recover she would attend to the

things of religion; but on being restored to health she got into the spirit of the world again. She remained careless till her fifth child was two and a half years old, when death was commissioned to take away this object of her affections. This affliction sat heavy on her spirits for a long time, but did not bring her to the consolations of religion. Four years after, by a fever which prevailed in her vicinity, she was again brought to the verge of the grave. Her death was considered inevitable, and a report went abroad that she was dead: but God spared and raised her up, in his infinite mercy; yet it does not appear that she was much awakened at that time. Five years after this, she buried another child. Amid the changes and afflictions of life, she remained a stranger to God until about fifty years of age, when her husband invited the Methodist ministers into his neighborhood, and to his house. She then became a serious inquirer after truth, and found at length the comforts of religion.—But she served the Lord with fear, and rejoiced with trembling; hardly venturing to believe herself a Christian; yet she loved the company and conversation of the pious, and was pleased with the faithful, whose preaching, to the end of her life.

In about three years from this time, she met with another severe affliction, in the loss of her husband.—This bereavement followed, overpowered her feeble frame, and she gradually sunk under afflictions. She remained a subject of affliction eight years and a half. About two months before her decease she took a violent cold, which she said would put an end to her sufferings.

The enemy now assailed her with his old weapons, doubts and fears; but through grace she was enabled to triumph over death and hell. Her distress of body was great, but she bore it without murmuring, and said she did not know but she was reconciled in all things. She died in peace, without a struggle or groan, on the 24th of March, 1824.

As a child, she was dutiful; as a wife, faithful and affectionate; as a mother, extremely tender; obliging as a neighbour, and sincere as a Christian; and though weak in faith, yet she endured to the end.

"Let me die the death of the righteous." A. L.

MRS. SARAH BALL.

Died, in Milford, Mass., in June last, Mrs. SARAH BALL, wife of Mr. Josiah Ball. She experienced a change of heart when about 18 years of age, and continued to live a life of prayer; though she did not, for some years, make a public profession of religion, there being no Methodists in the place at that time: But when the Methodist preachers came into the town, she was one of the first that joined in class; and she continued to adorn her profession of godliness to the last of her days—serving as a mother in the church, and setting good examples to all around her.—Some time in February last, she was taken with a disorder upon her lungs, which speedily terminated her earthly existence. She was patient and submissive through all her sickness: retained her reasoning faculties, and conversed about dying, as one would converse about going a journey. She gave particular directions concerning her things, and about the manner of being laid out when dead. She not only talked about these things, but her confidence continued to the last, strong in God, who was her stay and support. And when the final hour of her dissolution arrived, she died happy in the Lord, triumphing through grace, and breathing her soul into the arms of her blessed Lord and Saviour.—Thus lived and thus died Mrs. Sarah Ball, a mother in Israel, being 66 years old. May we all seek the same portion in Heaven, that our last days may be our best days, and that, as our heads blossom for the grave, our souls may ripen for an eternity of happiness. H. P.

MRS. MARY MASON.

From the South Carolina Gazette.
Died, on the 19th inst., at her residence in Fairfield district, Mrs. MARY MASON, in the 57th year of her age. She has left several children and a numerous circle of friends to mourn their loss.

She was born in Virginia, and emigrated to this state in 1800. In 1810, through the good spirit, she was brought to see and feel that she was a fallen creature, an enemy to her Creator, and unfit for Heaven—She resolved, therefore, not to rest, until she should be able to say confidently, "I know my Redeemer liveth." She soon realized this privilege. She was a member of the Methodist Church, and for 14 years, walked in all the ordinances of the Lord blamelessly. She was a true friend to the cause of her blessed Master, and contributed liberally to the support of his gospel.

Her hospitable doors were always open to entertain the messengers of grace, the dear ministers of Christ, and the whole tenor of her conduct to them, and to God's people in general, seemed to say,

"Oh! that my Lord would count me meet To wash his dear disciples' feet!"

She held fast her Christian integrity to the last, and no doubt rests "high in salvation and the climes of bliss."—Communicated.

MISCELLANY.

SPANISH INQUISITION.

The London New Monthly Magazine for June contains the following condensed account of the sufferings of a patriotic magistrate, who was shut up during fifteen months in the Inquisition at Valencia, and who at present is residing in London:—

"M. G.—was arrested the 27th of January, 1819, whilst in bed, at two o'clock in the morning. His papers were sealed up, and all explanation was withheld. He was conducted to the Inquisition, distant only fifty paces from his house, by endless turnings and windings. When there, he was made to halt suddenly before a little private door. The chief of the escort, a judge of the criminal court, gave a mysterious and preconcerted kind of knock. A jailor presented himself, and demanded, with a solemnity of utterance, which was the judge and which was the accused. This point ascertained, he took the two in with him, leaving the others outside.—The door closed on them, and all was involved in darkness and silence. The jailor grouping along, and without a syllable of speech, conducted his two companions through the intricate labyrinth of corridors, now ascending staircases, and now descending. This course of involutions occupied about twenty minutes. Their conductor suddenly stopped, and clapping thrice with his hands, was answered in like manner from above. Two folding doors opened with a startling sound, and a wide well lighted staircase was displayed to view. This brought them to a hall hung with black velvet, having a table in its centre covered with a like sable color, a silver crucifix, and two candles of green wax. At this table stood two inquisitors, habited in full ceremony—the square cap, the cross of honor, green neck-kerchiefs, and green sleeves. One of these personages was recognized by M. G.—as one of the friends of his boyhood, a fellow collegian; the other was a man whom he was in the daily habit of seeing, and who had, indeed, discoursed with him but a few hours before in the most amicable way. Neither of them, however, gave him the least sign of recognition, or showed, either then, or in the sequel, the least disposi-

tion to soften his state of suffering. They began by gravely chanting forth some verses of the Psalm *Exurge Dei*, &c. and then demanded of the criminal his name and profession. The jailor was thereupon told to do his duty. This consisted in conducting M. G.—to a dungeon eight feet square, (having a grated daylight without glass,) and leaving him there without a candle, or even a pitcher of water. After remaining thus for three days, he was supplied with a wretched mattress and a chair. These formed, during fifteen months, the whole of his furniture. His sustenance was a dish of rice every twenty four hours, with half a pound of brown bread, and in the mornings, a cup of diluted stuff, misnamed chocolate. His jailors, seen only at these periods, always maintained the silence of statues. The light of the day in this living tomb was of but five hours' duration.

"On one occasion, the barber who was sent to shave the unfortunate prisoner, contrived to slip into his hands a letter from his wife, together with a pencil and a bit of paper to facilitate a reply. Delighted at this unexpected consolation, M. G.—perused and kissed a thousand times the cherished lines. His reply was soon prepared—but alas! the Argus-eyed turnkeys had conceived suspicions; the result of which was a discovery, and the consignment of the prisoner to one of the prison-rooms, where he was kept until 1820. His successor in office showed none of the zeal of pity. After three months' incarceration, M. G.—underwent his first regular examination in the same hall, and with the same ceremony. One of the inquisitors made a sort of opening oration on the justice and benignity of the Holy Office, (these were wondrously borne witness to by the livid and haggard countenance of their victim,) and proceeded to tell him that the tribunal knew already the whole, even to the precise day, place, and hour, when M. G.—had been present, with other accomplices, at a masonic meeting; that it was, consequently, useless to deny it; and that the tribunal, in calling on him now for his confession, desired merely to find a pretext for extending towards him the indulgence allowed to penitents, &c. &c. M. G.—not to be duped by this mode of address, protested openly against it. The addition of menaces and insults could not shake his firmness; and he was taken back to his confinement. Some months afterwards he was again summoned into the same presence, but with like result; and from that period he was no longer interrogated. Being seized with illness, through the various miseries and horrors of his situation, he several times implored the aid of a physician, but was answered, that when his life should be in danger, that would be granted him! When reduced to the extreme of weakness, and no longer able to rise from his mattress, he requested the presence of the inquisitors, and besought them most touchingly for some nourishment of a more wholesome kind, adding that his family would remunerate such attention—"Your family has abandoned you, sir," replied these impostors; "they will listen to no application on the part of a reprobate; and as for the tribunal, it has no funds for the melioration of your treatment!"

"Such a series of infamous usage must inevitably have proved fatal to M. G.—had not the deign of horror been thrown open by the effect of the king's oath to the Constitution on the 5th of March, 1820. The following day brought the decree to Valencia, and the people went a-mass to burst open the gates of the Inquisition. Half an hour previously, and when the news was already known every where, one of the jailors had the inhuman assurance to tell M. G.—that he, at least, should never escape from his place of lodging!"

We make one more extract from the same Magazine. And while our hearts bleed with anguish at the recital of the horrible cruelties inflicted upon the innocent and the unprotected—let them, at the same time, overflow with gratitude to God, for the 'goodly heritage' bequeathed to us by our pilgrim fathers;—and never let us cease to implore the throne of mercy for the speedy arrival of those halcyon days, when it shall no longer be said, that

"Man's inhumanity to man
Makes countless thousands mourn."

"Out of a number of facts which we could cite, the following anecdote, to the authenticity of which we pledge ourselves, may suffice for an example:—Mr. E.—distinguished as a man of letters, and attached to an important branch of the state administration, was arrested and conducted to the Inquisition at Madrid, for having expressed, as was alleged, irrelevant opinions; but in reality, liberal opinions. Moreover, as it was expected to be shown that these expressions had been uttered in presence of his wife, who had not denounced him to the Holy Office, he was likewise committed to the same dungeon. This unfortunate couple had a young and only child, whom Madame E.—brought with her, and who died in the Inquisition through cold and improper food. The king, who from a death of occupation, sometimes took a fancy to prison-sights, chanced to present himself at the door of the cell where the scarce cold corpse of the child was lying. Madame E.—threw herself at his feet, and with tears implored release from her place, where every thing would inflict on her memory the last agonies of her child. Her youth, beauty, and virtue, the eloquence of her grief, and the force of her despair, moved to pity all who heard her except Ferdinand, who brutally turned away!"

"Delays increase our guilt.—Sin is like gangrene, always spreading, and always destroying. Time does but heighten the malignity of the disease, and forbearance renders it the most incurable. The debt must be cancelled, or the interest will be always growing, and the borrower rendered beggarly and insolvent. Whoever thinks by delays, to put his spiritual affairs in a better posture, and to act with more mature judgment for the future, seems grossly ignorant of the vigilance, the craft, and the activity of Satan and his emissaries. Alas! as long as we linger, as long as guilt remains upon the conscience, the enemy is actually plundering our territories, seducing the inhabitants into fresh mutinies, and fortifying the soul against the returns and attacks of faith and virtue."

VOL. V.

PUBLISHED

ZION'S HERALD

PUBLISHED

MOORE & SONS

No. 72, MARKET-ST.

[Entrance two doors

Edited by BARBER

Communications, [

addressed,

TERMS.—TWO DOLL

year. \$1.25 to be p

number of the volu

after subscribing; a

six months thereafte

—All the Preachers

on are authorized and

in obtaining subscribers

Agents are allow

DIVI

AN ESSAY ON

BY THE REV.

[Con

III. Whether atone

al sins.

It is the opinion of

made only for the tran

orks; that upon the

satisfy for the breach

sealed, and another gi

ay, for the breach of